A Plain Short

# CATECHISM

FOR

# Children & Youth,

That may be Serviceable to ſuch Others, who need to be inſtructed in the Firſt Principles and Grounds of the

# Chriſtian Religion.

To which is added,

A ſhort Paraphraſe or Opening, by way of Meditation on that Prayer which our Lord Jeſus Chriſt taught his Diſciples, commonly call'd, *The Lords Prayer.*

By *G. K.*

Prov. 22. 6. *Train up a Child in the way he ſhould go, and when he is Old he will not depart from it.*

Heb. 5. 12. *For when for the time ye ought to be Teachers, ye have need that one teach you again, which be the firſt Principles of the Oracles of God, and are become ſuch who have need of Milk, and not of ſtrong Meat.*

Printed and Sold by *William Bradford* at *Philadelphia* in *Pennſilvania*, 1690.

# A Friendly Epiſtle to the READER.

Friendly Reader;

I *Have writ the following* Catechiſm *with great freedom and clearneſs of Mind, and in a ſenſe of the good hand of the Lord aſſiſting me, according to the meaſure of his heavenly Gift freely beſtowed upon me. The ſervice of it is deſigned not only for* Children, *but ſuch others come to* Age, *who need, and are deſirous to be inſtructed in the* firſt Principles *and Grounds of the* Chriſtian Religion. *The* Queſtions *are ſo framed, that the* Anſwer *to every one of them is a ſimple* Yea *or* Nay, *that ſo the underſtanding of the Learners may be beſt reached; and they may anſwer to many of them, rather from the Truth in their Underſtanding, than from their Memory, or outward Inſtruction; for the divine Principle of Truth, even that living Word of Truth, is placed, in ſome meaſure, in all men; and when the things of Truth are plainly and clearly held forth to the Underſtanding of People, where the Eye of the Underſtanding is not exceedingly blinded, and the inward Ear is not greatly ſtopped, the Word of Truth* within *anſwers to the Words and Teſtimonies of Truth* without, *as face anſwers*

*to face in Water, or as the Echo anſwers to the Voice of the Speaker.*

*I have chiefly endeavoured to treat of the moſt* Fundamental *and* Neceſſary Doctrines *of the* Chriſtian Religion, *and which I did judge moſt proper and ſuitable to thoſe who are* Young *either in Years, or in the Knowledge of the Truth, well knowing that* Babes *are to be fed with* Milk, *as* ſtrong Men *with* Meat; *and as the good growth and thriving of Children outwardly, and their ſound Health, doth much depend on the Milk, or other ſuitable Nouriſhment to their weak ſtate, its being good and wholſom, ſo the growth of ſuch who are as Babes in Chriſt, doth greatly require, that wholſom and ſound Doctrine be adminiſtred unto them; for the Spirit and Power of Chriſt doth accompany the ſound and wholſom Doctrine, delivered by men of a ſound Mind, and is that nouriſhing Virtue that feedeth the Soul; but where the Doctrine is not ſound nor true, that pure and holy Spirit doth not joyn with it, to feed and nouriſh the Soul: And Doctrine and Words, without the Spirit of Chriſt, is as Milk or Wine that is dead, and hath not the nouriſhing Virtue in it. Very many of the particular Heads and Doctrines treated of, are ſuch as are generally aſſented unto by moſt of theſe called* Chriſtians, *of moſt ſorts, being ſuch as concern the common grounds of the* Chriſtian Religion, *generally acknowledged by all ſuch, whom we can in any Charity judge to be true* Chriſtians;

*the*

*the which ſeem to me to be moſt Neceſſary to be known and believed, as much or more as ſome of theſe peculiar things of difference, which are in Controverſie, among the ſeveral ſorts of the* Profeſſors of Chriſtianity; *and it were well, if theſe things, both of Doctrine and Practice, that are generally aſſented unto by all or moſt ſorts, were more ſeriouſly minded, recommended and improved generally, there would be more love and good Neighbourhood, and Peace among profeſſed Chriſtians. But when the common things and Practices of* Chriſtian Religion, *generally aſſented unto, are but too much neglected, and the particular Differences, perhaps in ſmaller matters, too hotly and indiſcreetly, and from a zeal, without good Underſtanding, too much urged; and inſtead of ſeeking to heal Breaches, by running into extreams, rather to widen them; this doth hurt, and layeth a ſtumbling block before the weak.*

*The particular Differences that the Truth it ſelf maketh, betwixt things* True *and* Falſe, Good *and* Evil, *are ſo to be minded, and with a diſcreet and godly Zeal to be contended for, that the common Grounds of* Chriſtian Religion, *and the common* Duties *and* Practices *thereof, generally acknowledged, be not neglected, but duly regarded, recommended and improved; and where the things that are* common matters of Faith *and* Practice, *among all or moſt ſorts, are the more weighty, they require to be the more*

*weightily*

weightily regarded: And who do otherwise are greatly to be blamed, as such who take greater care of their Garments than of their Bodies, or such who are more concerned about a Finger and a Toe, to save it, than about the Head, and other principal Members. Most of the Common Heads of Christian Doctrine, generally assented unto, are of great weight, and therefore should be greatly minded and improved by all. According to our Soviour's Doctrine, there are the weightier matters of the Law, viz. Judgment, Mercy and Faith, and the less weighty; and so in the matters of Christian Doctrine, some are more weighty than others, and of greatest Moment, and if these were duly regarded & improved, and received in the love of the Truth, and a suitable walking according, to be found among Professors of Christianity, Charity should be allow'd by them one to another, and they should look upon one another as all Disciples in one School, and under one Schoolmaster, the Lord Jesus Christ, though diversly classed, some in a lower & some in a higher degree; or as divers fields of Corn, where some fields have much more Cockle and Tare than other, yet the Corn is good where-ever it is found; and it is an excellent field indeed where no Cockle is to be found, but all clean Wheat; and such a Church God hath promised to set up in the Earth; see Isa. 60. 21. Zech. 14. 21. Mat. 3. 12.

A Plain Short

# Christian Catechism

For

# Children & Youth,

That may be serviceable to Others.

BISHOPSGATE WITHOUT E.C.
Library.

By *George Keith.*

*Section* I.

WHO made the Heavens, and Earth, and all things therein, did *a* God the great Lord of all?

*Answ.* Yea.

*Qu.* By whom did God make all things, did he make them by *b* his Word and Spirit?

*A. Yea.*

*Q.* What is the Word by which he made all things, is it *c* Jesus Christ his only begotten Son? *A. Yea.*

*Q.* Was Jesus Christ, the Son of God, *d* begot of God from Everlasting, or before all Ages? *A. Yea.*

*Q.* Did the holy Spirit *e* proceed from the Father, and from the Son, from Everlasting, or before all Ages? *A. Yea.*

*Q.* Are the Father, the Word, and the holy Spirit *f* one only God? *A. Yea.*

*Q.* Is God a *g* pure Spirit, Light and Life? *A. Yea.*

*Q.* Is he *h* infinitely & unchangeably Good, Holy, Just, Wise, and Powerful? *A. Yea.*

*Q.* Is he *i* every where present? *A. Yea.*

*Q.* Doth he *k* know all things of himself, past, present and to come? *A. Yea.*

*Q.* In what estate did God create man in the beginning, was it in his *l* Image, and after his similitude? *A. Yea.*

*Q.* Did God create Man *m* upright, holy, good and wise? *A. Yea.*

*Q.* Where did God place man, when he made him, was it in Paradise, or the *n* Garden of God? *A. Yea.*

*Q.* And did he allow him to eat of *o* every Tree of the Garden, save one? *A. Yea.*

*Q.* What was that one Tree in the Garden, that he was forbid to eat of, was it not *p* the Tree of Knowledge of Good & Evil? *A. Yea.*

*Q.* Was that *q* Tree evil in it self?

*A. Nay.*

*Q.* Why was it called so, was it because it was not *r* good for man to feed upon? *A. Yea.*

*Q.* Did man *s* continue in the state wherein God made him? *A. Nay.*

*Q.* How

*Q.* How did man fall from his ſtate, was it by *t* tranſgreſſing the Command of God, and obeying the Counſel of the Serpent? *A. Yea.*

*Q.* Who was that *u* Serpent, was it the Devil? *A. Yea.*

*Q.* Was the Woman *x* firſt in the Tranſgreſſion? *A. Yea.*

*Q.* What was the effect of that Tranſgreſſion, was it not *y* Death? *A. Yea.*

*Q.* Was not that Death both *z* Spiritual and Temporal? *A. Yea.*

*Q.* Are *z* all dead in *Adam*? *A. Yea.*

(*a*) *Gen.* 1. 1. 2. 3. *Exod.* 20. 11. (*b*) *Pſal.* 33. 6. *Epheſ.* 3. 9. *Col.* 1. 16. (*c*) *John* 1. 1. 2. 3. 10. 14. *Rev.* 19. 13. (*d*) *Prov.* 8. 22. 23. 24. *Prov.* 30. 4. *Pſal.* 2. 12. *Micah* 5. 2. *John* 17. 5. (*e*) *John* 15. 26. *John* 16. 13. (*f*) 1 *John* 5. 7. (*g*) *John* 4. 24. 1 *John* 1. 5. *Deut.* 30. 20. (*h*) *Pſal.* 147. 5. *Deut.* 33. 27. *Mal.* 3. 6. *Exod.* 34. 6. *Iſa.* 6. 3. *Job* 11. 7. *Pſal.* 91. 1. *Rom.* 11. 33. 1 *Tim.* 6. 15, 16. (*i*) 1 *Kings* 8. 27. *Pſal.* 139. 7. 8, 9. *Jer.* 23. 23, 24. *Iſa.* 40. 12, 13. *Acts* 17. 26, 27, 28. (*k*) 1 *Sam.* 2. 3. *Pſal.* 139. 2. *Heb.* 4. 12, 13. *Jer.* 17. 10. *Amos* 4. 13. *Iſa.* 40. 13. *Rom.* 11. 34. (*l*) *Gen.* 1. 26. (*m*) *Eccleſ.* 7. 29. *Col.* 3. 10. (*n*) *Gen.* 2. 15. (*o*) *Gen.* 2. 16. (*p*) *Gen.* 2. 17. (*q*) *Gen.* 1. 31. (*r*) *Gen.* 2. 17. *Gen.* 3. 6. (*s*) *Gen.* 3. 14. 17. *Pſal.* 49. 12. (*t*) *Gen.* 3. 17. (*u*) *Rev.* 20. 2. (*x*) *Gen.* 3. 6. (*y*) *Gen.* 2. 17. (*z*) *Rom.* 5. 12. 14. 15. *Gen.* 3. 19. 1 *Cor.* 15. 21, 22.

*Sect.* II.

Q. DId God *a* utterly and finally caſt off Mankind for that ſin? *A. Nay.*

Q. What help or remedy did God provide to recover man, and his loſt Poſterity, from their Miſery, was it not *b* Jeſus Chriſt his only begotten Son? *A. Yea.*

Q. How did God give his Son to recover loſt men, was it not, that he was to come both *c* outwardly in the fleſh, and *d* inwardly in Spirit in mens hearts to reſtore & ſave them? *A. Yea.*

Q. When did Chriſt come in Spirit inwardly in mens hearts, in order to ſave & reſtore them, *e* was it not in ſome meaſure or degree immediately after the fall? *A. Yea.*

Q. Was not that *f* Seed of the Woman, which God promiſed, that he ſhould bruiſe the Head of the Serpent, Jeſus Chriſt? *A. Yea.*

Q. What is required of men, that they may be ſaved by Chriſt, is not *g* Faith in him, and Love and *h* Obedience to his Commands?

*A. Yea.*

Q. Who is the *i* Author and Worker of true Faith, Love and Obedience in men, and of all other good Fruits & Virtues mentioned in the Scripture, is it not God, and Chriſt, and the holy Spirit? *A. Yea.*

Q. Are men to believe in Chriſt for Salvation, both as he is come *k* in the Fleſh, and as he is come in the Spirit inwardly into mens hearts?

*A. Yea.* Q. How

Q. How doth he come inwardly in the Spirit, into mens hearts, is it as the *l* Word, and Life, and quickening Spirit, and as the true Lgiht that lighteth every man that cometh into the World. *A. Yea.*

Q. What inward Operation hath Christ, as he is the Word, Light and Life, is it not to *m* convince and reprove of sin, and to teach men to deny and forsake sin of all sort, and to live righteously, soberly and godly in this present world? *A. Yea.*

Q. What other Operation hath Christ, the living Word, in mens hearts, is it, not only to teach and convince, but *n* powerfully to incline and enable men to forsake all sin, and keep Gods holy Law? *A. Yea.*

Q. Where hath God put his Law, which men should obey, is it not in mens *o* hearts? *A. Yea.*

Q. What is the sum of that Law, is it not the same *p* inwardly, for matter and substance, which God delivered outwardly to *Moses*, in two Tables on Mount *Sinai*? *A.* Yea.

Q. What did the first Table contain, was it Mans duty immediately to *q* God? *A.* Yea.

Q. What did the second Table contain, was it mans duty *r* to his Parents and Neighbours? *A.* Yea.

Q. Where doth the second Table begin, is it not at the fifth Commandment, *viz. Honour thy Father and Mother, &c?* *A.* Yea.

Q. Why is our Duty to Parents placed next

in

in order to our Duty immediately unto God, is it not because we owe the greatest Duty first to God, and next to our s Parents and t Magistrates? *A.* Yea.

*Q.* Seeing God hath delivered his Law inwardly in mens hearts, why did he also deliver it outwardly by *Moses*, was it not because of u mans weakness, that ever since the fall needeth outward Helps, and means of Instruction, as well as inward? *A.* Yea.

(*a*) *Isa.* 57. 16. *Gen.* 3. 9. (*b*) *John* 3. 14, 15, 16. (*c*) *Heb.* 2. 14. 1 *Tim.* 3. 16. 1 *John* 4. 2. (*d*) 1 *Cor.* 15. 45. *Ephes.* 3. 8. 17. (*e*) *Gen.* 6. 3. & 3. 15. *Deut.* 30. 11, 12, 13, 14, 15. *Rom.* 10. 7, 8. 1 *Pet.* 1. 11. (*f*) *Gen.* 3. 15. *Heb.* 2. 14. *Rom.* 9. 29. *Gal.* 3. 16. (*g*) *John* 1. 12. *John* 3. 16. 1 *Tim.* 3. 16. (*h*) *Heb.* 1. 9. *John* 13. 8. (*i*) *Heb.* 12. 2. *Ephes.* 2. 8. 2 *Cor.* 4. 13. (*k*) *Rom.* 10 8, 9. 1 *John* 4. 3. (*l*) *John* 1. 1. 9. *John* 11. 25. 1 *Cor.* 15. 45. (*m*) *John* 3. 20. 16. 8. 2 *Tit.* 10. 11. (*n*) *Heb.* 4. 12. *Ephes.* 3. 7. 4. 16. *Rom.* 8. 2, 3, 4. (*o*) *Rom.* 1. 18. 19. & 2. 14. 15. (*p*) *Rom.* 7. 7. *Exod.* 20. 1. 2. (*q*) *Exod.* 20. from v. 3. to 12. (*r*) *Exod.* 20. from 12 to 18. (*s*) *Exod* 21. 15. 17. (*t*) *Rom.* 13. 1. 23. 1 *Pet.* 2. 13. 14. (*u*) *Gal.* 3. 19. 24.

## *Sect.* III.

*Q.* WHat other outward *helps* & *means* hath God given us, are they not,

1*st*,

1*st*, the *a* Book of the Creation, 2*dly*, *b* the holy Scriptures of the Old & New Testament, 3*dly*, *c* good and holy men, whom God oft raiseth up, and sendeth to us? *A.* Yea.

Q. What outward helps had men before the Scriptures were writ, was not the same Doctrin for *d* substance, outwardly delivered by word of Mouth, from holy men? *A.* Yea.

Q. But are not many, at present, left without either the *e* help of the holy Scriptures, or holy Men? *A.* Yea.

Q. Why are many so *f* long left, doth it belong to the secret Judgments of God? *A.* Yea.

Q. But they who rightly improve that inward help of Christs Light & Teaching in their hearts, who have not the outward, are they not *g* accepted according to that present state?

*A.* Yea.

Q. They who have the outward help of the holy Scriptures, and outward teachings of holy Men, is it not a *h* great blessing of God, and a great advantage unto them, if duly improved?

*A.* Yea.

Q. Doth not the Scripture declare many things of great weight, respecting the way of mens eternal Salvation, that are not inwardly revealed to all men? *A.* Yea.

Q. What are these things, are they not principally that *i* great Mystery of Christ, as he is God manifest in Flesh, and as he dyed for our Sins, and rose again for our Justification,

and

and is ascended into Heaven, whence he sent down the holy Ghost, with most excellent Gifts to men, and where he remaineth our Advocate and Propitiation with the Father, and yet is *k* inwardly and spiritually present in all true Believers in him? *A.* Yea.

Q. Is not the *l* Knowledge and Faith of this great Mystery absolutely necessary to make a perfect *Christian?* *A.* Yea.

*A.* They who have not that Faith & Knowledge at present, and yet have a measure of sincerity, and live uprightly to what is made known of God in them, and of his Will and Law, are they not rather *m* Servants than Sons, or if Sons, but Sons of the first Covenant, and not of the second Covenant? *A.* Yea.

Q. They who dye, not having had Christ outwardly preached unto them, but are Sons or Children of the first Covenant, and retain their uprightness and faithfulness, can they *n* perish in that state? *A.* Nay.

Q. Whence were the holy Scriptures given forth, were they not given forth from the holy Spirit, by divine *o* Inspiration? *A.* Yea.

Q. How are they and the things declared in them to be *p* understood, and made profitable unto us, is it not by our receiving a further measure of divine Illumination, to enable us daily *p* more and more to understand them? *A.* Yea.

Q. What is the excellency of the *q* second Covenant, beyond and above the first, is it not that

that it giveth greater Illumination and Grace, and raiseth up the Children of it to a higher degree of Perfection? *A.* Yea.

Q. And doth it not make the Children thereof perfect in due time, and giveth a perfect Freedom from sin, and victory over it?

*A.* Yea.

Q. Is the Seed or Principle of the second or New *s* Covenant, after some manner, in all men? *A.* Yea.

Q. And is that Seed or Principle, *t* Christ, the Word of Faith? *A.* Yea.

Q. But is that great Mystery greatly *u* revealed in all? *A.* Nay.

Q. Did not God *x* reserve the more full Revelation of it, in a more general way, to the time after Christ should suffer Death for mens sins, and rise again? *A.* Yea.

Q. Was not therefore Christ the *y* Mystery hid from Ages and Generations, until the fullness of time, and that both as to his inward and outward Coming, for most part? *A.* Yea.

(*a*) *Psal.* 19.1,2,3. *Rom.*1.20. (*b*) 2 *Tim.* 3. 15, 16, 17. (*c*) *Luke* 11.49. *Ephes.* 4. 11. (*d*) *Rev.* 14.6. *Gen.* 18. 19. (*e*) *Rom.* 2. 12, 13, 14. & *cap.* 15. 20, 21. (*f*) *Rom.* 15. 21. *Rom.* 11. 25, 33. *Mat.*24.14. (*g*) *Acts* 10. 1, 2, 34, 35. (*h*) *Psal.* 147. 19, 20. *Rom.* 3. 2. *Rom.* 9. 4. & 16. 25, 26. (*i*) 1 *Tim.*3.16. *Rom.* 4. 25. *Ephes.* 4. 8. *Heb.*7.25.26. 1 *John* 2.1,2. (*k*) *John* 17.

23. *Ephes.*3.17. (*l*) *Isa.*53. 11. *John* 3. 14, 15. *Rom.*10.9. (*m*) *Gal.*1,2,3,4,5,6,7. (*n*) *Gal.*3. 23. *Acts* 10. 34,35. (*o*) 2 *Tim.* 3.15,16. 1 *Cor.* 2.14. 1 *Cor.* 12. 7. (*p*) *Psal.* 119. 18. *Ephes.*1. 17,18. (*q*) *Deut.* 30.14. *Rom.*10. 6, 7,8. *John* 1.16,17. *Heb.*7.19,22. *Heb.*8.6,7,8. (*r*) *Rom.* 8. ,3,4. *Joh.*8.36. *Rom.*6.18. *Heb.*5.14. *Heb.* 7. 19. & 9.9,10.11. (*s*) *John* 1.9,10. *Deut.* 30. 14. *Rom.*10.7 (*t*) *Rom.*10.7. (*u*) *Rom.*16.25,26. *Ephes.*3.9. *Col.* .26. (*x*) *Rom.*3. 25, 26. 1 *Tim.* 2. 6. 1 *Pet.* 5. 20. *Ephes.* 2.7. (*y*) *Ephes.* 3.9. *Rom.* 16. 26.

## *Sect.* IV.

Q. But did not the Prophets, and many others, singularly and peculiarly favoured, know him and believe in him, both as he did come in Spirit into their hearts, and as he was to come in the flesh, that promised Seed of the Woman, that should bruise the head of the Serpent? *A.* Yea.

Q. Was not his outward Coming in that prepared Body, to do the will of God, and to fullfill all Righteousness, *b* figured and held forth to the faithful of the People of *Israel*, under the Sacrifices, and many other Types, Shadows and Promises? *A.* Yea.

Q. And did he not come in the *c* fullness of time, as was propheſied of him, *to be a Sacrifice of a sweet savour to reconcile us unto God*?

*A.* Yea.

Q. As

Q. As he came in the flesh, was he not the *d* Seed of *Abraham* and *David*? *A.* Yea.

Q. Had not that *e* Seed of *Abraham* and *David*, which the Word assumed, the intire and perfect Nature of Man, in all its essential parts of Soul and Body, made like to us in all things, but without sin? *A.* Yea.

Q. Was he not born *f* of a Virgin, call'd *Mary*, and conceived of the holy Ghost?

*A.* Yea.

Q. Was he not most *g* pure, and free from all sin, in his Conception, Birth and Life, from first to last, even as a Lamb without Spot?

*A.* Yea.

Q. Did he suffer *h* Death under *Pontius Pilate*, and rose again the third day, in the same Body, and ascended into Heaven? *A.* Yea.

Q. But is not his *i* Body glorified, and made most glorious, according to which the Bodies of the Saints shall be made conform, at the Resurrection of the dead? *A.* Yea.

Q. Is not the account of the Conception, Birth, Life, Doctrine, &c. of Christ, and his Death, Resurrection, Ascention, Intercession, and Coming to judge the quick and the dead, as given by the four Evangelists and Apostles, *k* necessary matter of belief in faith, in order to eternal Life and Salvation?

*A.* Yea.

Q. How is that Doctrine made effectual to our Salvation, is it not by the inward *l* open-

ing, Inspiration and Revelation of Gods Grace, Light, Life and Spirit, accompanying that Doctrine, where ever it cometh, by word or Writ, to all who do not reject it? *A.* Yea.

Q. Doth not Christ, in the pure Gospel Administration, give forth some *m* peculiar Laws and Commands, under the New Covenant, not given to the *Jews* nor *Gentiles* under the first Covenant? *A.* Yea.

Q. Which are these peculiar Laws and Commandments of Christ under the pure and perfect Administration of the New Covenant, are they, *n* 1st, *That we are not to Swear at all*; 2dly, *That we are not to fight with carnal Weapons, nor carnally to resist Evil*; 3dly, *That a man is not to marry, or have more Wives at once, than one, nor that a man put away his Wife, save only for Fornication?* *A.* Yea.

Q. Is Jesus Christ *o* both God and Man, and yet one Christ? *A.* Yea.

Q. Is any *p* other man, that ever was, is, or shall be, both God and Man, or equal to him? *A.* Nay.

Q. Why is Christ both God and Man, is it not because of that *q* most high and admirable Union of his Godhead and Manhood, that no Man nor Creature hath or shall have? *A.* Yea.

Q. But is *r* the Manhood of Christ changed into his Godhead? *A.* Nay.

Q. Is not the *s* Manhood of Christ, or Christ as

as Man, wonderfully exalted above all Men and Angels? *A.* Yea.

Q. Is it not a great *t* Error in ſome, that ſay, *there are two Chriſts, one Chriſt that is God, another Chriſt that is Man?* *A.* Yea.

Q. Is *u* Chriſt in Heaven, one and the ſame Chriſt that is in the Saints? *A.* Yea.

Q. How is Chriſt in the Saints and true Believers, is his *x* Body in them, that was crucified, roſe and aſcended? *A.* Nay.

Q. Is his *y* whole fullneſs in them? A. Nay.

Q. Is there not in every true Believer a certain meaſure of Chriſt, as they are able to receive, to wit, of his Light, Life and Spirit? *A.* Yea.

Q. What is the difference betwixt the manner of Chriſt's being in true Saints and Believers, and *y* the manner of his being in the Unbelievers, and Unconverted, is it not *z* That he is revealed in the Saints and Believers in great Glory, and giving them great Peace, Joy and Conſolation, and they are united to him, and he unto them, and they are Members of him, and have fellowſhip with the Father and the Son; But in Unbelievers he is not ſo revealed, nor are they united unto him, nor he unto them, but there is a diſtance and ſeperation betwixt Chriſt and all Unbelievers?

*A.* Yea.

(*a*) *John* 5.46. *Luke* 24.7. *John* 8. 56. *Gen.* 3.5. 1 *Pet.* 1.11. (*b*) *Col.* 2. 16, 17. *Heb.* 9.9, 10, 11.

11. & 10.1. (c) *Gal.*4. 4. *Heb.*10. 10, 11, 12. *Ephes.*5.2. 1 *Pet.*1.19. *Rom.*5.10. *Ephes.*2.16. *Col.*1.20,21. (d) *Heb.*2.16. *Acts* 13. 23. *Rom.* 1. 3. (e) *Heb.* 2. 17. *Luke* 23.46. *Isa.* 53. 10. *Mat.* 26.38. (f) *Mat.*1.18,23. (g) *Heb.*7.26. 1 *Pet.*2.22,23. & 1. 19. (h) *Mat.*27.2. 1 *Tim.* 6.13. 1 *Cor.*15.3;4. Mat. 20. 17, 18. (i) *Phil.* 3.21. (k) *John* 20. 31. *Rom.* 16. 25. (l) *Luke* 24.32,44,45,46,47. 1 *Cor.*2.7,10,11,12,13,14. *Job* 32.8. (m n) Mat. 5. 34. *James* 5. 12. Mat. 5.38,39. *Isa.*2.4. *Micah* 4.3. 2 *Cor.*10.4. *Mat.* 5.32. 1 *Cor.*7.2. *Ephes.*5.31,32. (o) 1 *Tim.*2.5. *Ephes.*4. 5. *Rom.* 9. 5. 1 *Cor.* 1.13. (p) *Col.* 1. 17, 18. (q) *Gal.*3.16. 1 *Cor.*11.3. *John* 17. 11. (r) *Rom.* 1.23. 1 *Cor.* 11. 3. *James* 1. 17. (s) *Heb.*1.4,6,6,13. & 2. 5, 6, 7. *Phil.* 2. 10. *Rom.* 14. 11. (t) *Jude* 4. (u) *Ephes.* 4. 5, 6, 7. (x) *Mat.*28.6. *Joh.*14.28. (y) *Ephes.*4.7. *Joh.* 1.16. (z) *Gal.*1.15. *John* 17.13,23. 1 *Cor.* 6. 16,17. 1 *John* 1.2,3. 2 *Cor.*6.14. *Ephes.* 2. 12,13.

*Sect.* V.

Q. DO all true Believers *a* eat the Flesh of Christ, and drink his Blood, that they may have eternal Life in them? *A.* Yea.

Q. What is that *a* Flesh and Blood of Christ, is it not a great Mystery, only known, tasted and received by true Believers? *A.* Yea.

Q. Did not the Saints and true Believers from the beginning of the World, eat *a* the Flesh of Christ and drink his Blood, as he is

the Heavenly Man and Second *Adam*, the Lord from Heaven? *A.* Yea.

Q. Is *b* Christ the Son of God, and who is the Son of Man, to be worshipped, and prayed unto? *A.* Yea.

Q. And is not all true Worship, Prayer and Thanks-giving to be offered up unto God *c* through Jesus Christ, the one Mediator?

*A.* Yea.

Q. Are *d* Saints and Angels to be prayed unto? *A.* Nay.

Q. Are the Saints on Earth united to Christ in Heaven? *A.* Yea.

Q. Have the Saints on Earth *e* fellowship with Christ in Heaven, and receive living Refreshments and spiritual Blessings from him in Heaven, and an increase of the holy Spirit that he sendeth down from Heaven unto them?

*A.* Yea.

Q. Are not the Birth, Life, Death, Resurrection, Ascention of Christ, his Intercession, and returning to Judgment, with whatever the Scripture declareth of him, as outwardly, *f* worthy and needful Subjects of every true Christians frequent Meditation and Remembrance, to encrease their Faith, Love, Devotion and sincere Obedience? *A.* Yea.

Q. What maketh a *Christians g* Meditation on these worthy subjects, living, effectual, fruitful and profitable to him, is it not as the holy Spirit of Christ inwardly openeth the

Mystery

Myſtery of them, and livingly and effectually applyeth them to the Soul and Heart of Man?

*A.* Yea.

Q. Is not the moſt *h* holy Life of Chriſt, as he lived and walked upon Earth, to be the Pattern and Example of every *Chriſtian*, to live and walk as he did, as the holy Spirit of Chriſt in them, doth ſet him before them in their frequent Meditations? *A.* Yea.

Q. How is all true Prayer, Worſhip, Thankſgiving and Obedience unto God to be performed, is it only and alone by the help of the *i* holy Spirit of Chriſt, in ſome meaſure, as it is inwardly received and felt? *A.* Yea.

Q. What things are we *k* chiefly to pray for, are they not chiefly ſpiritual Bleſſings, Mercies and Graces, and an increaſe of the holy Spirit, and is not the ſum of all neceſſary Prayer contained in that ſhort Prayer which Chriſt taught his Diſciples, ſaying, *Our Father, &c?* *A.* Yea.

Q. And is not all *l* true preaching and teaching to be performed by the inward help, motion and aſſiſtance of the holy Spirit, that only maketh it profitable, both to Speakers and Hearers? *A.* Yea.

Q. And when a Chriſtian Preacher feeleth not a *m* preſent help and ability to Preach or Pray in words, is he not to wait in ſilence to receive it? *A.* Yea.

Q. What *n* enableth a man to wait for the help

help of the holy Spirit until he receive it, is it not a measure of the same holy Spirit then received? *A.* Yea.

Q. Are only *o* holy men called to preach the Gospel of Christ? *A.* Yea.

Q. Ought not Christ's Gospel to be *p* freely preached? *A.* Yea.

Q. Ought People to be *q* forced, or their Goods strain'd, to pay for preaching? *A.* Nay.

Q. Are *r* Tythes the Gospel Maintenance appointed by Christ to his Ministers? *A.* Nay.

Q. Is not *s* Christ the great Shepherd, Pastor and Bishop of all the Souls of his People, and their King, Priest, Prophet, Physitian, Husband, Leader and Captain of Salvation?

*A.* Yea.

Q. What are *t* the principal parts of a Man, are they not Spirit, Soul and Body, or Soul and Body, the Spirit being understood, as comprehended together with the Soul?

*A.* Yea.

Q. Doth not Christ save, redeem, cleanse and sanctifie both Soul and Body, and is the Saviour of both, and therefore is to be served, and honoured, and obeyed with both. *A.* Yea.

(*a*) *John* 6.50,51,52,53,54,55. *Psal.* 23.5. *Acts* 15.11. 1 *Cor.* 10.17. (*b*) *Acts* 9.14. 1 *Cor.* 1.2. *Acts* 7.59. *Mat.* 2.11. & 9.21. *Joh.* 5.23. & 3.13,14,15. *Phil.* 2.10. *Rev.* 5.9,12. & 22.16. *Isa.* 11.1.10. *Acts* 13.23. (*c*) *Heb.* 13.15. *Rom.*

1. 8. & 7. 25. *Heb.* 10. 19, 20, 21, 22. & 7. 25. & 4. 14, 15, 16. (*d*) *Deut.* 6. 13. 10. 20. *Mat.* 4. 10. *Rev.* 22. 9. (*e*) *Heb.* 12. 24. 1 *John* 1. 3. 1 *Pet.* 1. 12. 1 *Thes.* 1. 10. *John* 16. 7. & 1. 16. *Col.* 1. 19. & 2. 9. 19. (*f*) 2 *Tim.* 2. 8. 1 *Tim.* 3. 16. compared with c. 4. 6. 2 *Pet.* 1. 12. & 3. 1. *John* 14. 26. *Luke* 2. 19. 1 *Cor.* 11. 24, 25, 26. *Heb.* 3. 1. & 12. 3. 1 *Tim.* 4. 15. *Pſal.* 77. 12. & 143. 5. & 8. 3, 4, 5, 6, 7. *Heb.* 2. 6. (*g*) 2 *Cor.* 3. 5. *Rom.* 8. 6. *Col.* 1. 6. 10. *John* 15. 5. 1 *Cor.* 12. 7. *John* 6. 63. *Pſal.* 119. 16. 18. (*h*) 1 *John* 2 6. 1 *Pet.* 2. 21. (*i*) *John* 4. 23. *Epheſ.* 6. 18. *Rom.* 8. 26. (*k*) *Mat.* 6. 32, 33. *Luke* 11. from 1, to 13. (*l*) 1 *Cor.* 2. 4. 1 *Pet.* 4. 11. 2 *Cor.* 3. 6. (*m*) *Acts* 1. 4. *Ezek.* 3. 15. *Pſal.* 39. 3. (*n*) *John* 15. 5. *Jam.* 1. 17. (*o*) 2 *Pet.* 1. 21. 1 *Tim.* 3. 2. *Mat.* 5. 13, 14. & 7. 16. (*p*) *Mat.* 10. 8. *Acts* 8. 20. (*q*) 1 *Pet.* 5. 2. (*r*) *Heb.* 7. 5. (*s*) 1 *Pet.* 2. 25. & 5. 4. *Iſa.* 32. 1. *John* 12. 15. *Rev.* 17. 14. *Heb.* 3. 2. *Pſal.* 110. 4. *Heb.* 5. 6. *Deut.* 18. 15. *Acts* 3. 22. & 7. 37. *Mat.* 9. 12. *Iſa.* 61. 1. 2 *Cor.* 1. . *Epheſ.* 5. 31, 32. *Iſa.* 55. 4. *Heb.* 2. 10. (*t*) 1 *Theſ.* 5. 23. *Mat.* 10. 28. 1 *Cor.* 6. 20.

## *Sect.* VI.

Q. HAth not Chriſt *a* dyed for all men, ſo that all men may be ſaved by him, having a day of Viſitation, and an offer of Salvation made unto them through Chriſt?

*A.* Yea.

Q. Shall only they be ſaved by him, who

ſincerely *b* believe in him, love and obey him?

*A.* Yea.

Q. Are the beſt *c* good Works of the Saints done by the help of the holy Spirit in them, the ground and foundation of their Juſtification? *A.* Nay.

Q. Is Chriſt the alone ground and *d* foundation thereof, to wit, the whole Chriſt, as he is both *God* and *Man*, and as *he came in the Fleſh*, and *ſuffered Death*, and as he is *inwardly revealed* to them, and the Myſtery of him, and benefit and worth (or Merits) of his Death and Obedience, is opened, and by faith applyed to them, through the holy Spirit? *A.* Yea.

Q. How are true Believers juſtified by faith in Chriſt, is it becauſe faith is the inſtrument whereby Chriſt is *d* received by us, and reſted upon (even the whole Chriſt, whole and undivided, with all his Merits, Bleſſings and Benefits) for Juſtification? *A.* Yea.

Q. Is Faith the only *e* Inſtrument whereby Chriſt is received for Juſtification? *A.* Nay.

Q. Are *e* Repentance, and Converſion from Sin unto Righteouſneſs neceſſary Conditions and Inſtruments, whereby to obtain perfect Forgiveneſs of Sins, and Juſtification? *A.* Yea.

Q. But is not Faith the chief Inſtrument, and firſt, in order of working, in that reſpect, and therefore is it not that means Salvation and Juſtification is ſo much attributed to faith, as the chief Inſtrument thereof, even as Faith

is called *f* the *Saints Victory*, in Scripture, and the *Substance of things hoped for*, and the *Evidence of things not seen*? *A.* Yea.

*Q.* Are only such as are to be saved by Christ, *g Gods Elect*, who were chosen in him before the Foundation of the World? *A.* Yea.

*Q.* Doth not the great Mystery of Election *h* and Reprobation lie chiefly in the Good and Evil Seeds? *A.* Yea.

*Q.* These who shall not be saved by *Christ* at the end of the World, who are they, and how called in Scripture, are they not the *i Dross*, *Dung*, the *Chaff*, *Tares*, *Evil Seed*, *Dogs*, *Swine*, *Goats*, the *bad Fish*, *the bad Ground that is Cursed*, *whose end is to be burned*, *Seed of the Serpent*, *and Children of the wicked One*, *reprobate to every good Work*, *Vessels of Wrath*, *having treasured up Wrath against the day of Wrath*, making up, as so many Members, the Body of *Anti-Christ*, *that man of Sin*, *and Son of Perdition*, whom God will destroy, and *Mystery Babylon*; also, *Children of Belial*, *whose King is Abaddon and Apollyon*? *A.* Yea.

*Q.* When do any become *i* Reprobate, *i. e.* utterly rejected or cast out, is it not when they are finished, or consummated in Sin and Wickedness, having finally rejected the offer of Grace, until their day of Visitation be expired, and that Christ hath wholly left them, and that they are become wholly as Dross and Dreg, having no Seed nor Grain of good Nature,

Nature, or true Humanity remaining in them?

A. Yea.

Q. Who are these who shall be saved by Christ, and how are they called in Scripture, are they not *k Gods elect Jewels of Gold, the Wheat, the good Seed, the holy Seed, the Substance, Christ's Sheep, God's Flock*, and *Men* (or *Adam*, Hebr.) *the Sons and Children of God, the good Fish, the good Ground, the whole Seed, the whole* Israel *of God, whether* Jews *or* Gentiles, *the Lambs Wife*, Zion, *the Body of Christ, the Church of God*, who are to be prepared and adorned, as a Bride for the Bridegroom, without Spot or Blemish? *A.* Yea.

Q. And seeing that in this World there hath been, ever since the Fall, a great Mixture betwixt these two sorts, and Seeds, not only in Nations, but in Families, and as lying together in one Womb, and as coming out of the Loyns of one Man, shall there not a perfect *l* seperation be made betwixt them, before the end of the World? *A.* Yea.

Q. And in order to this perfect Seperation, and for a Witness unto all Nations, shall not the Gospel be *m* preached unto all Nations, and throughout the whole World, before the end, that all the good Seed, elect and precious, may be gather'd into the Garner of God, and the Tares and evil Seed may be bundled up together, to be burned? *A.* Yea.

Q. Is the good Seed that is saved in Man, and

and washed and sanctified, a *n* created Substance and Nature, (to wit, the Soul of Man) the which, when it is washed and cleansed from Sin, and sanctified by Christ, is joyned unto him, the Head, and is a Member of his Body, the Church? *A.* Yea.

Q. Do not the *o* Souls of Believers, who dye in the holy Faith, immediately after Death, go unto God and Christ in Heaven?

*A.* Yea.

Q. And are not the *p* Bodies of the Saints, at the Resurrection of the dead, to be raised up to Eternal Life and Glory, and the Mortal to put on Immortality, and the Corruptible to put on Incorruption? *A.* Yea.

Q. Are the *q* Unjust to be raised up in Vile and Dishonourable Bodies, to be cast into Hell Fire forever, or Ages of Ages? *A.* Yea.

(*a*) 2 *Cor.* 5. 14. 15. *Heb.* 2. 9. 1 *Tim.* 2. 6. *Rom.* 5. 18. *Acts* 17. 31. (*b*) *Mark* 16. 8. *Heb.* 5. 9. *Mat.* 25. 30, 41, 42. (*c*) 1 *Cor.* 3. 10, 11. 1 *Cor.* 1. 30. 1 *Cor.* 4. 4. *Gal.* 2. 17. 21. (*d*) *John* 1. 12. *Rom.* 5. 1. (*e*) *Acts* 2. 38. & 3. 19. (*f*) 1 *John* 5. 4. *Heb.* 11. 1. (*g*) *Ephes.* 1. 4. *Mat.* 24. 31. 2 *Tim.* 2. 10. *Tit.* 1. 1. *Rom.* 11. 7. 28. (*h*) *Mat.* 13. 37, 38, 39, 40. (*i*) *Psal.* 119. 119. *Prov.* 25. 4. *Psal.* 1. 4. *Mat.* 3. 12. *Isa.* 1. 4. & 14. 20. 2 *Pet.* 2. 2. *Rev.* 22. 15. *Mat.* 25. 33. *Mat.* 13. 47, 48. *Heb.* 6. 8. *Gen.* 3. 15. *Rom.* 9. 22. *Job* 20. 7. *Jer.* 25. 33. *John* 17. 12. 2 *Thes.* 2. 3. *Rev.* 17. 5. 2 *Sam.* 23. 6. *Rev.* 9. 11.

*Rev.* 9. 11. (*i*) *Jer.* 6. 30. *Tit.* 1. 16. 2 *Cor.* 13. 5. 1 *Cor.* 9. 27. *Pſal.* 7. 9. & 10. 15. *Dan.* 8. 23. *James* 1. 15. *Rev.* 22. 11. (*k*) *Mat.* 24. 31. *Mal.* 3. 17. *Rev.* 21. 18. & 1. 20. *Mat.* 3. 12 *Iſa.* 6. 13. *Rom.* 4. 16. *Gal.* 6. 16. *Rom.* 11. 26. *Ezek.* 37. 11. & 34. 31. *Iſa.* 1. 27. & 60. 14. *Rev.* 21. 9. *Epheſ.* 1. 23. & 5. 27. (*l*) 2 *Cor.* 6. 17. *Mat.* 3. 12. (*m*) *Mat* 24. 14. (*n*) *Iſa.* 43. 7. & 57. 16. *Acts* 17. 28. 1 *Cor.* 6. 17. *Epheſ.* 5. 30. (*o*) *Acts* 7. 59. *Phil.* 1. 23. *Rev.* 14. 13. *Luke* 16. 22. (*p*) 1 *Cor.* 15. 13, 38, 44, 53. (*q*) *Acts* 24. 15. *Iſa.* 66. 24. *Mark* 9. 44.

## *Sect.* VII.

*Q.* WHat is Chriſt's Baptiſm, is it with *a* Water? *A.* Nay.

*Q.* Is it with *a* the holy Ghoſt, and with fire? *A.* Yea.

*Q.* What is Chriſt's Supper, is it not a real *b* partaking of him, and feeding upon his Body, & is not this ſpiritual Food oft adminiſtr'd to Believers, both when they do outwardly eat together, remembring his Death, and when they do not outwardly eat? *A.* Yea.

*Q.* Was the Seventh day of the Week, which was enjoyn'd to the *Jews*, to be obſerv'd for a Sabboth, a *c* figure, or ſhadow and ſign of the ſpiritual Reſt in Chriſt, the true Sabboth? *A.* Yea.

*Q.* But is it not altogether neceſſary that Chriſtians ſhould frequently *d* meet together, and

and have both places and times, wherein they ſhould meet, to wait upon God, and worſhip him, and edifie and build up one another?

*A.* Yea.

Q. And is not the *e* firſt day of the week (on which Chriſt our Lord roſe from the dead, and on which the Chriſtians did uſe to aſſemble in the dayes of the Apoſtles, in honour of our Saviour) worthily ſet a-part from Bodily Labour, not only to eaſe Servants and Cattle, but that both Maſters & Servants, and others, may be the more diſpoſed, by outward Reſt from Labour, to the Service of God, and that both in publick and private Religious Exerciſes?

*A.* Yea.

Q. What is the true *f* Church of Chriſt, is it the whole Number of all the Faithful, whoſe ſincere faith in Chriſt is manifeſt, not only by the Confeſſion of the Mouth, but by their good Works, and holy and godly living, according to the Goſpel of Chriſt? *A.* Yea.

Q. Hath the true Church of Chriſt *g* continued in all Ages, and is to continue to the end of the World, built on Chriſt, the Rock, againſt whom the Gates of Hell ſhall not prevail? *A.* Yea.

Q. Hath ſhe been alwayes viſible, ſo as to be found in outward Gatherings and Aſſemblies of People, purely *h* gathered? *A.* Nay.

Hath not the ſtate of the true Church been, for many Ages paſt, as outwardly, *h* ſcattered and

and hid to observation, for most part, and as *John* prophesied of her, *the Woman fled into the Wilderness, where she had a place prepared of God, that they should feed her there One Thousand Two Hundred and Sixty Dayes*, which is, according to the Prophetical stile of Scripture, so many years? *A.* Yea.

Q. Was not the *i* Church to return out of the Wilderness after the time appointed, having no less, but rather more Glory, as before she went into it? *A.* Yea.

Q. And are not some already raised, and raising up to be as a first Fruits of the Church that is coming out of the Wilderness, and when she is fully restored and come out, in many Nations, shall not her *k* Light greatly shine and prevail over Nations, to the Conversion of many Thousands, both of *Jews* and *Gentiles*, and is not this time near at hand?

*A.* Yea.

Q. Have not the true Believers and Saints a *l* spiritual invisible Union and Communion together in the holy Spirit of Christ, their Head, by virtue of which they give unto, and receive from one another spiritual invisible Communications of Life, Light and Grace, all proceeding from Christ, the Head, principally, and from them Ministerially, being only Instruments and Conduits, or Vessels of conveyance, whereby Life floweth from Vessel to Vessel, by means whereof, as the said Life, Light and

Grace is perceived and felt to flow through the true Members of Christ's Body, from one to another, they are greatly refreshed, edified, and strengthened by one another, in *Faith*, *Hope*, *Love*, and all other Fruits of the holy Spirit? *A.* Yea.

(*a*) *Luke* 3.16. *Acts* 1.5. (*b*) *Rev.* 3.20. (*b*) 1 *Cor* 10.16,21. *John* 6.53. *Luke.* 14.16. 1 *Cor.* 1.20. (*c*) *Col.* 2.16,17. *Ezek.* 20.12,20. *d*) *Heb.* 10. 5. (*e*) *Mat.* 28.1. *Mark* 16.2,9. *Luke* 24.1. *Acts* 20.7. 1 *Cor.* 16. 2. (*f*) 1 *Cor.* 1.2. *Acts* 4.31,32. & 2.47. *g*) *Mat.* 16.18. *h*) *Joh* 16.32. *Re* .12.10, 11, 12. (*i* *Rev.* 19.6, 7, 8 (*k*) *Rom.* 11.25,26. *Rev.* 21 24,25,26. (*l*) *Rom.* 12.4,5. 1 *Cor.* 12.12,14,22,26. *Ephes.* 4.25. & 5.30. *Rom.* 11.11, 12. *Phil.* 6. *Acts* 11.23. & 14. 9. *Gal.* 2. 9.

---

# Postscript.

I Entreat the *Readers*, who desire to Profit with this small *Catechism*, diligently to compare the Scriptures quoted (as they are set down at the end of every Section) with the Answers given to the several Questions, and that they diligently search the Scriptures, not only these here quoted, but throughout the Old and New Testament, to see and find whether

ther these things are so, like the Noble *Bereans* of Old, *Acts* 17. 11. but withal they must come to Christ in their Hearts, to learn of him the true sense and understanding of them, who hath invited all to come unto him, and who is near unto all, by his divine Appearance, Light and Life in their hearts; for the Scriptures are as a sealed Book, but where Christ doth open them, who hath the Key of the House of *David*, and that Key is his divine Light in mens hearts, that shineth in men more and more, the more it is believed, loved and obeyed, and which in a peculiar way doth enlighten the hearts of men, who receive the Doctrine of Christ, as administred unto them, either by Word of Mouth or Writ.

I shall adjoyn a plain and worthy saying of *William Whittaker*, an English Protestant of note, who lived not long ago in *England*, concerning the Scripture, in his Disputation, concerning the holy Scripture, against *Bellarmine*, *Controv.* 1. *Quest.* 5. *Cap.* 1. he saith, *For the Scripture consisteth not in the bare Words, but in the* SENCE, INTERPRETATION *and* MIND *of the Words*; And he citeth *Jerom*, saying, in his Commentary on Cap. 1. *Gal. Let us not think that the Gospel is in the Words of the Scripture, but in the* SENCE, *not in the Surface (or outside) but in the* MARROW, *not in the Leaves of the Sermones, but in the* ROOT *of the Reason.* This we willingly assent unto, and therein we

agree

agree with them, and further say, That as the Bones and Marrow are distinct things, even as the Cup or Pipe are distinct from the Liquor in it, so the Bones are useful to convey the Marrow to us, and the Cup or Pipe is useful to convey the Liquor, when it is in it; so the Scriptnre words are really useful in the hand and management of the holy Spirit that gave them forth, to convey unto us the true Sense and Mind of the Spirit, by and through them, but not otherwise.

The holy Scriptures are generally acknowledged to be given by divine Inspiration, and are writ for our learning and profitting, and have a great Service, both to Unbelievers and Believers, and both to the weak and strong in the Faith; and there want not Examples to demonstrate, that God hath made, not only the preaching and expounding the Scriptures, but the reading and hearing of them, instrumental to the convertion of many, as well as to their growth in Faith, Knowledge and Virtue, when converted. It were well that the great profit and use of the Scriptures were more understood and valued by *Christian Professors* in general, for then they would be more read and searched into; and where they are much read and searched into, with a sincere and upright Mind and Intention, and with earnest Prayer unto God, and a close and near cleaving unto him, and dependance on him, to be helped

helped and assisted by his holy Spirit, in all their Reading, Searching and Meditation, there God doth give his Blessing, and an Increase of his Spirit, and doth open the Scriptures unto them, and maketh them both plain, comfortable and delightful, yea, and exceeding profitable, as many can witness from true Experience.

It doth well become all *Christians*, and especially all *Christian Teachers*, to be well skilled in, and acquainted with the words of the holy Scriptures, throughout, that they might not only be mighty in the Spirit, but in the Scriptures also, as it is said in commendation of *Apollos*, *That he was mighty in the Scriptures*, Acts 18. 24. It is a great shame to many Professed *Christians*, that they are less skilled and acquainted with the Scriptures of the Old and New Testament, than the *Jews* generally are with the Letter of the Old Testament, although the vail is over their hearts exceedingly, as to the true sence of them, in many things. *But when* Israel *shall turn to the Lord*, as it is promised, *the Vail shall be done away*. Christ did blame the *Sadducees*, *That they erred, not knowing the Scriptures nor the Power of God*. Therefore *Christians* should have a good measure of the knowledge of the Scriptures, as well as of the thing they declare; for these commonly go along together in all good *Christians*. The words of Scripture are a certain

certain holy Language, containing a peculiar Stile and Dialect, far excelling that of all bare humane Writings, yea, and any other Writings ſince, and may be ſaid to be the Language of holy men, to wit, the Prophets & Apoſtles; and when God ſpeaks to his Servants, teaching them Doctrine by his divine Breathings and Inſpirations, he doth it moſt commonly in Scripture Language and Words, which they have outwardly learned, by hearing and reading, even as when God inſpires and enableth a man to preach by divine Inſpiration, he doth not, in our dayes, inſpire him to preach in a ſtrange Language, but that he hath outwardly learned, as an *Engliſh* man to preach in *Engliſh*, &c. All which doth greatly recommend unto us, duly to value and eſteem the holy Scriptures, and to make a due Improvement of them, becauſe it pleaſeth God frequently to make uſe of them, as Inſtruments in his hand, for our profitting, although God alſo many times ſpeaketh ſuch words in the hearts of his People, that are Spirit and Life, and cannot be uttered or expreſſed in any words, that the Mouth of Man can ſpeak, or the Ear can hear, 2 *Cor.* 12. 4. 1 *Cor.* 2. 9.

# *A Short Paraphraſe, or Opening, by way of Meditation, on that Prayer which Chriſt taught his Diſciples, commonly called,* The Lord's Prayer.

*OUR FATHER WHICH ART IN HEAVEN.*] It is the exceeding great and unſpeakable Love of God Almighty, that he alloweth us to call him Father, and to come unto him, with the like confidence and freedom of Spirit, as Children come unto their Fathers, when they deſire to have what they need from them. This Confidence we have, through the Spirit of his Son, the *Lord Jeſus Chriſt*, freely ſent into our hearts. God is indeed our Father, firſt, by Creation, who did create us after his own Image and Similitude, and next, by creating us a new, and reſtoring us into the ſame, after we had fallen there-from by Tranſgreſſion. We are his Off-ſpring, and he is not far from us, but near unto us, for in him we live, move and

and have our being. And as Heaven is his Throne, where he dwelleth, and the Earth is his Foot-ſtool, ſo as his dear Son Jeſus Chriſt hath taught us, *his Kingdom of Heaven is in us*, though not comprehended or contained by us, but far extended above all the viſible Heavens, beyond all thoughts of mans underſtanding. And therefore when we pray unto him, our Hearts and Minds muſt be wrought into ſome meaſure of a heavenly frame, by the operation of his heavenly and divine Power and Spirit revealed in us, that ſo we may come and draw near unto him with heavenly Minds and Affections, putting off the Shoes of our Earthly Affections and Deſires, as *Moſes* his Servant did at his Command, when he ſpoke unto him at the burning Buſh; for the place where we ſtand, when we are admitted into his preſence, is holy ground; And before we ſpeak unto him in Prayer, we muſt feel, in ſome meaſure, our Tongues and Lips touched with a Coal from his Altar, and our hearts therewith inflamed, and a living Voice & Utterance muſt be given us, by the help of his holy Spirit, cauſing the Mouth of the Dumb to ſpeak, the which living Voice is raiſed and begot in us by the heavenly inbreathing and inſpiration of his Spirit that cometh into us, as a heavenly and divine Air, and is as neceſſary to form the heavenly Voice, that aſcendeth unto Gods heavenly Throne and Temple, as the outward and natural Air

is

neceſſary to form the natural Voice. But he bare natural and humane Voice cannot aſcend unto God, nor unto the Heavens where he dwelleth, ſo as to receive any favourable Return or Acceptance. And becauſe God is in Heaven, and we on Earth, therefore our words, when we pray, ſhould be few and ſavoury, and not as the Hypocrites, who think to be heard for their much ſpeaking; and no further ought we to proceed in words of Prayer, than that holy Spirit of Prayer doth enlarge us, and give the true opening of the Mouth.

*SANCTIFIED BE THY NAME.*] The Name of God is moſt holy forever, even from Everlaſting unto Everlaſting. Nothing of Holineſs, nor of Glory or Majeſty can be added unto the ſame, nor diminiſhed there-from, as in it ſelf. But the ſins of men, and the workings of the Powers of Darkneſs, and of Unclean Spirits and Devils, have greatly prevailed in the Earth, to vail and hide the Holineſs, Glory, Beauty, Majeſty and Splendor of his great and honourable Name, in and among the Children of Men. The Eye that once did ſee him in his Glory, is miſerably darkned and blinded, and the Ear that did hear his glorious Voice and Name ſounded forth and proclaimed, is exceedingly ſtopt and ſhut in many, and Sathan hath ſo far prevailed with many, to make them believe, *that God is no more to be ſeen in mens hearts, and that his Name, and*

*Word, & Voice is no more to be heard upon Earth,* as it was in the dayes paſt, when he revealed his Name in the hearts of his Servants and Children, which was both ſeen and heard by them and in them. We are therefore here taught to pray, That God would be pleaſed to reveal his holy Name yet more abundantly in the Earth, that his way may be known upon the Earth, and his ſaving Health in all Nations, that men, who are ignorant of him, may know him, and the Souls of thoſe who long for him, and greatly deſire to hear and ſee his glorious Name, may both hear and ſee it, and rejoyce and praiſe him. And thus, we are to pray, that *His Name be Sanctified*, that the Holyneſs, Power and Glory of it may be revealed, and made known to many Souls, that the *Earth may be filled with the Knowleage of his Glory, as the Waters fill and cover the Seas*, as he hath graciouſly promiſed

*THY KINGDOM COME.*] The Kingdom of God is an Everlaſting Kingdom, and it ruleth in all, and over all, according to his Soveraign Power, Authority, Juſtice, Majeſty and Dominion, who hath the Wills and hearts of all men at his command, according to his over-ruling Counſel and Providence, to turn them as the Rivers of Water, and to order them to fulfil his holy will and pleaſure, ſeeing without his permiſſion and Providence they can do nothing, the Wicked being in the great

House of this World, as Vessels of Dishonour, which he doth and can use after a most holy and just manner, as his dear Servants and Children, who believe in him, fear and love him, are his Vessels of Honour. But the Kingdom we are taught to pray for, is his Kingdom of Grace, Love and Life, Light, Truth and Righteousness, that it may more come to be set up in the hearts of men upon the Earth, both of *Jews* and *Gentiles*, that *the Kingdom of God, which* (as Christ himself hath taught) *is as a grain of Mustard Seed, the least of all Seeds, being sown in the hearts of men, may grow and be the greatest of all Herbs, and become a great Tree, so that the Fowls of the Air lodge in the Branches of it*, That the Children of men, may, with the true knowledge, fear and love of his great Name, serve and worship him, and most willingly, cordially and freely bow to his Scepter, Dominion and Government, and glorifie and acknowledge him, who is the King of Saints, and King and Lord of Heaven and Earth, King of Kings, and Lord of Lords. And also, we are to pray, that the Kingdom of Sin and Unrighteousness may be brought down, and Sathan, and Anti-christ's Kingdom may fall; for as the Kingdom of Sathan falleth, the Kingdom of God is exalted, and that Mystery Babylon the great, the Mother of Harlots and Abominations of the Earth *who sits as a Queen, and saith in her heart, She shall see*

*no Widdow-hood*) may come in remembrance before God, that he may cause her to fall, as a Mill-stone falleth into the deep Waters; for her utter fall & ruin approacheth, and is nearer than in Ages past; yea, many of Gods dear Servants have seen, and see her, in the Spirit of Prophesie, utterly fallen, and in the Light of his holy Word of Truth, do see her judgment hasting, and therefore they are emboldned and encouraged thus to pray unto him, and call upon him, That the Kingdom of his dear Son may still, more and more, come, and that he would exalt him over all upon his holy Hill of *Sion*, as he hath promised, *that the uttermost ends of the Earth may be his Possession, and the Heathen his Inheritance, that every Knee may bow unto him, & every Tongue confess to the Glory of the Father; That the Kingdoms of the World may be the Lords, and his Christs*, whose Right it is, even from Sea to Sea, and from the rising of the Sun to the going down of the same.

*THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN.*] The Will of God is perfectly done in Heaven; all the holy Angels, and Spirits of just men made perfect, do perfectly obey him, & fulfill his holy Will, and it is most equal, just and reasonable for them so to do; for he is their God and King, and a most bountiful Lord & Benefactor unto them, and therefore it is but their reasonable Service to obey & serve him with their whole strength.

ſtrength. Nor is Mankind leſs bound and obliged to do his Will upon Earth, than his Angels are in Heaven; for he is Creator and Lord of both, he preſerveth them both, and nouriſheth them with ſuitable Bread & Food: He feedeth the Angels with heavenly Bread, and Men he feedeth, who believe and truſt in him, both with heavenly Bread unto their Souls, & with earthly Bread unto their Bodies, ſo that God is ſufficiently and abundantly kind unto men, according to the capacity they ſtand in, every one to receive his favour & kindneſs: He offereth his Love freely unto all, and gives to every one as full and large a meaſure of his goodneſs, as they are able to receive, and if they could receive more, they ſhould have it from his free and bountiful hand; and withal, He hath given his Servants and Children the ſure Promiſe and Hope, *That he will make them like unto the Angels at the Reſurrection of the dead:* And therefore men have no leſs cauſe and ground to do his Will perfectly, without any reſerve, than his Angels have: His Will is moſt Pure and Holy, according to his moſt wiſe and holy Counſel, and moſt juſt and reaſonable Laws. *The Will of God is the Sanctification of his People:* He requireth us not to do his Will, without a regard to our good and profit; but his Will is our Happineſs, when we fulfill and perform it, and in obedience to the ſame, through the Grace & Power of his holy Spirit,

we

we are made like unto him, and recover his holy Image and Likeneſs, and are again renewed into the ſame, even as by ſin & diſobedience we loſt it, and fell there-from; and not only to bear the Image of the Earthly *Adam*, as he was before the fall, but to bear the Image of the Heavenly *Adam*, *Chriſt Jeſus*, who never fell, and in him to poſſeſs everlaſting Life and Happineſs. And we believe, that we may, by his Grace, obtain what we ſeek, *That his Will ſhall be done in Earth perfectly, as it is in Heaven*; for he hath not taught us to pray for an impoſſible thing, or what we do not believe that we ſhall or can attain unto upon Earth, and while in the mortal Body; and we have the noble & excellent Pattern & Example of the Lord Jeſus Chriſt, together with the help of the holy Spirit of Promiſe, in our hearts, to move us to pray thus unto God, who ſaid, *He came down from Heaven not to do his own Will, but the Will of the Father who ſent him*; and before he ſuffered Death on the Tree of the Croſs, for our ſins, when his Soul was exceeding heavy unto death, he ſaid, *If it be not poſſible, that this Cup paſs from me, not my Will, but thy Will be done.* We are therefore to pray, that ſuch a Heart and Mind, like unto him, the Captain of our Salvation, may be found in us, that as he denyed his own Will, which was without all ſin, being conceived by the holy Ghoſt, & brought forth out of the Womb of the Virgin, a moſt pure

Birth

Birth, and knew no ſin, ſo we may deny, not only our ſinful Will, but may be yet further perfected, and made conform unto him, to deny even our lawful and innocent Will, in any things that he requireth of us.

*GIVE US THIS DAY OUR DAILY BREAD.*] Since we cannot do his Will, but as we are enabled by his Grace, and ſtrengthened with that heavenly and ſpiritual Bread of Life, which is Chriſt, who ſaid, *I am that Bread of Life, he who eateth me ſhall live by me:* We are therefore to pray unto God, to give us evermore this heavenly and ſpiritual Bread, that it may be our daily portion, from his heavenly and bountiful hand; for our Souls daily as much need that ſpiritual Bread, as our frail and mortal Bodies need the outward Bread, which we alſo receive from him: But as concerning the outward Bread, and what we ſhall eat or drink, or put on, the Lord Jeſus Chriſt hath taught us, *Not to take thought; for that our heavenly Father knoweth that we need theſe things*, and he hath promiſed to give us them freely, although we do not ask them; for the *Gentiles* ſeek after theſe earthly things, but we being *Chriſtians*, and followers of the Lord Jeſus, we ſeek the heavenly things, and that heavenly Bread, which although we have it in meaſure already, yet we are to pray, That he would give it unto us more abundantly, that our Souls may more abundantly be enlarged to bleſs and praiſe

praiſe his holy Name. That the Bread which we are taught to pray for, here, is not the outward Bread, is clear, becauſe of the excellent order of the words of this Prayer; and ſeeing that the Petition for the *daily Bread*, goeth in order before the Petition for *Forgiveneſs of Sin*, it cannot be underſtood to be outward Bread; for outward Bread is not to be deſired before forgiveneſs of ſin, but *Chriſt*, the Bread of Life, according to moſt excellent order, is to be deſired before Forgiveneſs of Sin, becauſe we can no otherwiſe have our ſins forgiven us, but as we have Chriſt, that heavenly Bread given unto us; for whoever have Chriſt, by a true and living faith, being united unto him, have forgiveneſs of ſins, and none elſe.

*FORGIVE US OUR SINS, AS WE FORGIVE THEM THAT SIN AGAINST US.*] Until men attain to a perfect and ſinleſs ſtate, which moſt are not yet arriv'd unto, divers are the ſins that they fall into, through humane frailty and weakneſs, and therefore we need daily to pray this Prayer unto God; for granting that ſome have all their ſins forgiven them, yet ſeeing many others have not, who have a meaſure of ſincerity, (and in that reſpect belong to the Church of Chriſt) and are greatly weighted and afflicted with the ſence of their ſins, and the heavy burden of ſin that doth lie on them, not yet removed:

And

And seeing we are not only to pray for our selves, but for all in the Church, and more especially for all who are afflicted with the sense of sin not yet removed nor pardoned; therefore it is a seasonable Prayer for all thus to pray unto God, *Forgive us our sins*, for because of that near unity & sympathy among all true Believers, what one needeth or wanteth, all need and want, and the Prayer of one is the Prayer of all, as praying with one heart and one Mouth unto God. Thus, holy *David* confessing the sins of the People, numbred himself with them, & so did other Prophets; and more especially when one prayeth in a *Christian* Assembly, he prayeth, as the Mouth of all the People unto God (as when he preacheth, he is as the Mouth of God unto all the People, if he be a true Preacher sent of God, and that the Spirit of God speak in him and by him) and therefore it is most proper to speak unto God in the *Plural number*, when we pray in an Assembly of Christian People, saying, *Our Father*, rather than *My Father*, and, *give us this day Our daily Bread*, rather than *give me*, *&c.* and, *forgive Us*, rather than *forgive me* or *him*, *&c.* but in private or secret Prayer, a man may either say, *I* or *We*, as he findeth his heart inclined by the Spirit of God. And we are only to pray unto God, and to Christ, or to God through Christ, for the pardon of all sin, but not unto Angels or men, or any Creatures;

for it is only God, and Christ, his dear Son, to whom God hath given all Power in Heaven and Earth, who, by his own Power and Authority can forgive sin, the best of Gods Servants can only do it ministerially and instrumentally, as they receive the knowledge of it from God, whose sins he hath forgiven. And we are to pray unto God, *To forgive us our sins, as we do forgive them that sin against us*; and such in the Church who have received full and clear forgiveness and remission of all sin, and a clear sense and assurance of it, through Jesus Christ, sealed & confirmed to them by the holy Spirit, are to desire and pray so to hold it, and enjoy it, as they do hold and keep that Heart and Mind, which freely for Christ's sake forgiveth all their Enemies; & such who have the sweet and clear sense of the forgiveness of all their sins, are to pray unto the Lord, *That it may remain and abide with them, and that they may not lose it.* And such, whose sins are a heavy burden upon them, and as a thick cloud betwixt the gracious Countenance of God, and their Souls, we are to pray unto God for them, *That he would undo and loose that heavy burden of their sins from off them, and dispel and scatter that Cloud of their Iniquities, and give them a heart to forgive, as they would be forgiven.*

*AND LEAD US NOT INTO TEMPTATION.* Many and great are the Temptations which accompany and follow us in this present

preſent evil World, both from without and from within, viſible and inviſible: The World, and the evil Example, Cuſtoms and Faſhions of it, doth oft tempt us without, and the Fleſh, until it be perfectly crucified and ſubdued, doth oft tempt us within, and Sathan, who waits all occations, doth concur with both, and inwardly ſeeketh to preſent his wretched Tentations before us, and to throw his fiery Darts at us; and we are not able, of our ſelves to withſtand the weakeſt Tentation, even the ſtrongeſt of us; therefore we are to pray unto God, *That he leave us not to our ſelves for one Moment*, and *That he do not forſake us when we are tempted, but that he would give us Grace and ſtrength manfully to reſiſt every Tentation, and to overcome them.* And though it may pleaſe him to ſuffer us to be perſued with ſundry kinds of Tentations, for the tryal of our Faith, Love, Patience and ſincere Obedience, that he may permit the Enemy to caſt them into our way, we are to pray unto God, *That he would not let them be ſuch as may be above the ſtrength he giveth us, whereby to withſtand them*, for he hath graciouſly promiſed, *That he will ſuffer none of his to be tempted above what they are able to bear, but with every Tentation will give a way to eſcape.* And we are to pray, *That the Lord would not be provoked, by our former ſins, to let the Enemy looſe againſt us*; for ſo it happeneth unto many, as a juſt Judgment and Puniſh-

ment upon them, for their provoking God by former Transgressions, and especially for their negligence and carelesness, in suffering themselves to be overcome, and prevailed upon with smaller Tentations, to commit that which they account smaller sins, that the Lord is provoked against them, that in his just judgment he hath suffered them to be led into great Tentations, and left them to fall under the power of them, by taking away the help of his Grace, in his just judgment, from them, so as they have committed great and hainous sins. Therefore, we are to pray that the Lord be not provoked against us, to leave us, or to take away his holy Spirit from us, but that the same may always remain with us, to keep us in perseverance in our holy Faith, Love and Obedience unto the end, and that still his Spirit may lead us into all Truth, that so we may not be led at any time into Tentation. These words, *Lead us not into Tentation*, *Cyprian* quoteth thus, *Suffer us not to be led into Tentation*, and that, no doubt, is the true sense of them; for as *James* hath declared, *Let no man say, he is tempted of God, for God tempteth none to sin, &c.*

*BUT DELIVER US FROM EVIL.*] The evil One, to wit, Sathan is frequently near unto us, seeking continually to destroy us, but the Lord God Almighty, the Keeper of his People, and the Watch-man of *Israel*, who neither

neither ſleepeth nor ſlumbreth, is nearer unto us, to ſave and deliever us; and ſeeing we cannot keep or deliver our ſelves one moment from Evil, and none can but the Lord, therefore we are to pray unto him, *To keep and deliver us from Evil*, and to commit the keeping of our ſouls unto him, as a faithful Creator. And though it pleaſeth the Lord to ſend his Angels to guard his People, yet they are but as Inſtruments in his hand, and as workers together with him, even as good men are, whom he hath made to watch and overſee others; and notwithſtanding of all help, whether of Men or Angels, as Inſtruments and Means of our preſervation, we need the Lords immediate help, and aſſiſtance of his divine Grace and Spirit: And we are to pray unto God, *To keep both our Souls and Bodies from the Defilement of Sin*, which is the great and only Evil that we have cauſe to fear; for no Evil thing (to ſpeak ſtrictly) can befall them who are preſerved from ſinning againſt God; we are not to look upon ſickneſs, Impriſonment, Spoiling and Loſs of Worldly Goods, or of the outward Life it ſelf, as Evil, if we be kept and preſerved with the Lord, and in him, free from ſinning; for all theſe things which many judge, as the greateſt Evils, are good to us, being bleſſed and ſanctified unto us, who love and fear God, and are made to turn to our good and advantage: And therefore as to all outward

ward Afflictions, Crosses and Losses, and all inward Tribulations and Exercises, we are to pray unto God, *To dispose of us, as he in his infinite Wisdom and Counsel seeth fit and convenient for us.* we are not to pray to be wholly delivered from them, nor any further than he seeth shall turn to his Glory, and be serviceable to us for our spiritual good and advantage. For it hath been the Lot and portion of all the dear Servants and Children of God, more or less, in all Ages, to meet with manifold Tribulations, Afflictions and Exercises, both inward & outward: We are therefore to pray, *That in all our Afflictions and Tryals of all kind, God would be with us in them, & give us strength, courage and patience, as becometh true Christians and followers of Christ to bear, and go through them, knowing that through many Tribulations we must enter into the Kingdom of Heaven.* And we are not only to pray these Petitions for our selves, but for all our Brethren and Sisters every where, & for the whole Church of God, and all that sincerely love God & breathe after him, in all Professions: Also, we are to pray for Kings, Rulers and Magistrates, and also for our Enemies, and all men, that they may be saved, so far as is possible, and whose day of Salvation is not expired.

*FOR THINE IS THE KINGDOM, THE POWER AND THE GLORY, AMEN.*] It is God only, in and through Jesus Christ, and the

the holy Spirit, who are one only God over all bleſſed forever, who hath power to anſwer and grant us theſe Petitions, and relieve all our wants and neceſſities, who can do abundantly above all that we can ask or think, & his Kingdom ruleth in all, and is exalted over all, & his Glory ſhineth over all, and through all, to the Eyes which can ſee it. The Darkneſs cannot hide his Glory, nor eclipſe it, as in it ſelf, but it ſhineth in the Darkneſs, as in the Light, though the darkned Eyes of the Minds of ſuch who are blinded with ſin, cannot ſee it; and the Glory of God is over and upon all his Works, and belongeth wholly and alone unto him, and therefore unto him it is to be purely returned and acknowledged, all *Power*, *Kingdom*, and *Glory*, *Wiſdom*, *Riches*, *Bleſſing*, *Honour* and *Majeſty*, through *Jeſus Chriſt*, by the help of the holy Spirit, from the Hearts and Mouthes of all his Children, whom he hath made alive unto him, and who alone can praiſe him, & ſhall, throughout all Ages, and for evermore. *Amen.*

*The Order of this Prayer is moſt excellent, from firſt to laſt; for what is moſt proper and neceſſary to be firſt ſought by us of God in Prayer, but that his Name be ſanctified, honoured and glorified, by his revealing and making it known in and among the Children of men. And when his Name is revealed and made known, that maketh way for the coming of his Kingdom, and the ſetting up and exalting of it in the Earth, and that prepareth and enableth men to do his Will on Earth as it is done in Heaven; and to ſuch who do his Will, God giveth them plentifully of the heavenly Bread of Life, and forgiveth them*

*them all their ſins formerly committed, and alſo preſerveth and keepeth them from being led into Temtation, and delivereth them from Evil. And ſo full and comprehenſive is this Prayer that there is nothing belonging to our ſpiritual Well-being and eternal Salvation, that we need to ſeek of God, but it is contained under ſome of the heads of it, and may be eaſily reduced to ſome of them. Wherefore it is the worthy ſubject of the daily Meditation of every good Chriſtian, whether his Growth and Attainment be great or ſmall. It was given forth by him who had the Spirit above meaſure & contained ſo excellent and neceſſary Matter, that it cannot be ſuppoſed, but whoever have any meaſure of the Spirit of Chriſt, will find his Heart and Mind moſt frequently inclined to meditate therein, and to pray in either the ſame or the like words, as the Spirit of God ſhall be pleaſed to enable. And though it is not to be preſcribed as a Form, that Chriſtians are limitted unto, yet it is an excellent Pattern of Prayer unto all, ſo that whatever words of Prayer do not agree with the ſame in Matter and Subſtance, it is not a true and right Prayer. Alſo the brevity of it, and few words contained in it, do profitably inſtruct us, how that God Almighty requireth not many words of us, when we pray in words, but that our Hearts be ſincere before him, and our Deſires living and fervent, and then we ſhall have good Acceptance of God, in the Name of the Lord Jeſus Chriſt, the AMEN, for ſo he is called in Scripture; ſo that to conclude Prayer with AMEN, is to conclude that our Prayer is in the Name of Chriſt, who is the AMEN, that is, the TRUTH.*

G. K.

THE END.